

Observations
ON THE
Conspiracies
OF THE
Non-Jurors;

And their Spiriting-up
Assassines and Murderers;

PARTICULARLY
JAMES SHEPHERD,
Lately Executed at Tyburn.

WITH
REMARKS
ON HIS
Behaviour and Last Speech.

Nec vult Panthera domari.

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The whole TRIAL of James Shepherd,

Indicted for high Treason, in Conspiring the Death of

His Majestie King GEORGE.

THIS Day came in the Trial of *James Shepherd*, the Coach Painter's Servant, indicted for high Treason, in conspiring the Death of the King. The Overt Acts set forth in the Indictment were for inviting several Persons to be ready to bring in the Pretender, for declaring, that, when he was brought, wou'd himself, by Assassination, kill the KING, and when that was done, for them to be ready arm'd to maintain the Pretender's Right. The Nature of the Fact was; by writing a Letter; which he left for one Mr. *Leake*, a Nonjuring Minister, in *Little Trinity Lane*, and was in Substance, That; from the many Discontents, so visible in this Kingdom, he infer'd, that by the Removal of the Prince now reigning, the Pretender, his King, might easily, without Loss of Blood; be safely seated on the Throne; and it one so young as he might be trusted in the Affair, would go into *Italy* and invite the Pretender, who, upon his Arrival, might remain *incognito* till he had done the Fact, and to prevent Danger to any but himself, the Friends intrusted might abscond; and in Case he shou'd miscarry, the Pretender might safely escape, for the worse that could happen was his own suffering for it, which he accounted great and meritorious; by freeing the Nation from the long Usurpation it now lies under; and to that End himself would smite the Usurper, which great and sudden Confusion would give free Access to his Master, and before he put it in Execution, wou'd receive the holy Sacrament every Day, from one that was an intire Stranger to the whole Matter. The Evidence against him were no less than Eleven Witnesses, who intirely concur'd in the Nature of Fact prov'd against him, and the Manner how he went about to put this Villanous Intent in Execution; he went three Times to Mr. *Leake* before he left the Letter, who, when he came home, read it to his Family, and apprehending the ill Consequence, to secure himself, burnt it; but afterwards went before Sir *John Fryer*, and acquainted him with the whole Matter, and that he thought it some Design and Contrivance against him by some malicious Persons; was advised by Sir *John*, upon his second coming (which was appointed in the Letter) to seize him, which accordingly was done. He upon his Examination owned that he wrot the Letter, and explain'd who he meant by the Usurper and his King; The first, he said, was whom we call King GEORGE, the other whom we call the Pretender, and there writ and signed a Copy of the Letter in the same Words, or near in effect, as 'twas possible with the Original, which afterwards was taken in his Trunk, and, no Doubt, had it by Heart. Upon Examination before the Secretary of State, he confessed the whole Matter, gave an Account of his Life, that by the Care of his Uncle he was bred a Scholar in *Salisbury School*, where he imbib'd these Principles, chiefly by his Conversation amongst his Schoolfellows, and by a Pamphlet he there met with, *A Sermon preached a Vindication of the Bishop of Exeter, upon the Doctrine of St. Paul to the Romans, Exhorting them to be subject to their King then reigning tho' a Tyrant*; to this he adher'd, and thought the Pretender his lawful King, which indeed (according to the Recorder's Observation in giving Judgement) was quite contrary to his own Doctrine. In his Defence he confessed the whole Matter, and that he writ all the Papers, and that he meant and intended what he writ, and wou'd have put it in Execution, had he not been prevented; thinking it the Duty of his Conscience, and thought it no Crime; and being asked what further he could say for himself, answered, He expected no Favour or Mercy from that Court, or Prince that Acted without any Authority. The Overt Acts laid in the Indictment, being plainly prov'd, and his own Confession, the Jury brought him in Guilty, and had Judgment Accordingly.

The Copy of the LETTER Written by James Shepherd, to Mr. *Leake*, a Nonjuring Clergyman, for which he was convicted of high Treason.

S I R,

FROM the many Discontents so visible throughout this Kingdom, I infer, that if the Prince now reigning, could be by Death removed, or King being here, he might be settl'd on this Throne without much loss of Blood. For the more ready effecting of this, I propose, that if any Gentleman will pay for my Passage into *Italy*, and if our Friends will intrust one so young with Letters of Invitation to His Majesty, I will, on his Arrival, smite the Usurper in the Palace. In this confusion, if sufficient Forces may be raised, His Majesty may appear, if not, he may retreat or conceal himself, till a fitter Opportunity. Neither is it presumptuous to hope, That this may succeed, if we consider how easie it is to cut the Threed of Humane Life; how great Confusion the Death of a Prince Occasions in the most peaceful Nations, and how Muttinuous the People are, how desirous of a Change, But we will suppose the worst, That I am seiz'd, and by Torture examin'd. Now that this may endanger none but my self, it will be necessary that the Gentleman who defrays my Charges to *Italy*, leave *England* before my departure, that I be ignorant of His Majesties Abode; that I lodge with some Whig; that you abscond, and that this be communicated to none.

But be the Event as it will, I can expect nothing less than a most cruel Death, which, that I may the better support, 'twill be requisite that from my Arrival, till the Attempt, I every Day receive the holy Sacrament from one who shall be ignorant of the Design.

JAMES SHEPHERD.



OBSERVATIONS
ON THE
CONSPIRACIES
OF THE
Non-Jurors, &c.



OTWITHSTANDING the
so much complain'd of
Degeneracy of Mankind,
yet in all Ages and Coun-
tries there has been Vir-
tue enough to secure
some Regards sacred and inviolable; and
particularly *the Life of a Fellow Crea-
ture*. The Considerations which natural-
ly flow from a Principle of *Self-preserva-
tion*, and of *not doing what we would not be
done unto*, have guarded the Lives of Man-
kind

kind from any Attempts; infomuch, that all Nations and all Religions have agreed, forthwith to destroy *such* who can be prevail'd upon, by their Passions, to break through this most natural Obligation. Every Country stands in Possession of such Laws, as immediately demand the Life of that Person, who is concern'd in the Destruction of a Fellow Creature. And the Spirit of a Man so naturally rises up against a Murderer, that very impatiently bears any Delay in the Stroke of Justice upon him.

But this Age has foster'd up a Monster, which is impiously put upon us too in the Disguise of Religion, on the Subversion of all natural Obligations, and on the Ruins of Humanity. We have seen the Liberties of a brave Nation almost expiring under the Usurpations of a Phantome called *High-Church*; and the Abettors, and Promoters of this Delusion, are yet meditating Revenge for their Disappointment on the Lives of their Country-men. They who will not come into Subjection to that Government which has rescu'd us from this *Harpy*, are propagating their bellish Cause by Conspiracies; and a *Non-Juror*, in Principle, is an *Assassin*. The

The usual Arguments for destroying our own Species in open War, has no Place in Justification of these pious Barbarities; and the common Law of Nature and Nations, restrains even open Hostilities under such certain Conditions as secures an Equality of Advantage and Disadvantage between the contending Powers, the Transgressions of which are jointly punish'd on both Sides, with the same Resentment as a secret Murder in time of Peace. But since our modern *Church Militants* have been disappointed in Rebellion against the State, and reduc'd by open Force to submit to their Conqueror, and even now to breath at his Mercy; the sanctified Leaders of that hopeful Enterprize, are explaining their new Religion out of all Regards to the Law of Nature; and are propagating their Cause by secret Stabs, and most execrable Murders.

The Indulgencies to a tender Conscience, in Matters concerning Points of Salvation, and future Happiness, are what both Humanity and Religion do loudly justifie and call for. But never till *Highb-Church* was heard of, and till the

the present Race of *Non-Jurors*, were such Pretensions known to be a Cover for Ruffians and Murderers. Those awful Regards to the Displeasure of our Maker, which have been made the Foundation of Dissentions in some States and Churches, have never till now singled out a Band of Cut-Throats, who are Schismatics in the Church, by destroying all Obligations both natural and religious, and can be made Friends to the State, on no other Condition, than by villainously spilling the Blood of the Prince who presides therein. So that if we may judge of the Sincerity of such Pretensions, and whether their Refusal of Subjection to the Government be really from Scruples of Conscience, by their Fruits, the Nation has the highest Reason in the World to pronounce them Impostors. and to treat them as Savages, without all Regards of Humanity and Religion; and who have it in their accursed Purposes, whenever Power shall favour them, to make this Country a Field of Blood, and erect a Dominion in the *Church* on the Massacre of the *State*.

And that this is not too hardly judging the present *Non-Jurors*, will be manifest
to

to any, who recollect, that all truly Conscientious Dissenters from any Church and Government, have shew'd by their peaceable Lives, and a due Conformity to the Laws they were in Subjection to, both as Men and Christians, the Sincerity of such Pretensions ; whereas these Blood-thirsty Saints, manifest, on all Occasions, their Disregard not only to the most sacred Ties of Religion, but of all social Duties, and are as profligate in their Manners, as they are mischievous and villainous in their Principles. However we shall not travel through their personal Vices and Debaucheries, but only observe so much upon their common and publick Character and Practices, as may sufficiently arm all honest People against their execrable Delusions.

All have heard of their Meetings in several Parts of the Kingdom, and particularly in *London*, with their Manner of Behaviour and Worship there ; and what Care the Government of late has been at to suppress them. But it may be a Secret to many, that previous to such Meetings on Pretensions of Worship according to their Consciences, they have Cabals in a very secret Manner, where
none

none are admitted but the Parson, and such as have conform'd to their Test of Qualification and Confidence, besides those who then come to give that Test; which is by receiving the Sacrament, and swearing in the most express Terms, not to divulge any Secrets, not to pay any Obedience to the Prince on the Throne, or ever own his Title; and on the other Hand, swear Allegiance to the *Pretender* by the Name of *James III.* and to be ready and assisting in all Means to bring him into the Possession of these Kingdoms, and this on the Pain of going out of this World without Absolution, and a Certainty of eternal Damnation; and that after Compliance herewith, there is free Admission for such into all their Meetings and Cabals.

A Person, very well known, but not willing to be made publick by Name, was so hopefully Principled by the Preaching and Conversation of that sanctified *Non-Juror Welton*, as to be brought to one of these precious qualifying Meetings, by an Adept in their Mysteries, with an Intention to conform to their Test; but the Mock-Solemnity, and the unnatural and horrible Purposes

ses there discover'd in the Admission of some other Concerts before it came to his Turn, gave such a Shock to some remains of Humanity, that turn'd his Aversion against them. And so bloody did their initial Ceremonies appear, as to give him Apprehensions of Danger to his Life in retreating from them; and the just Description of those detestable Engagements, is every jot as odious to Human Nature, and strike the Imagination with as much Horror, as the most artful Representations of infernal Intercourses, and the Transactions of diabolical Powers in Conspiracy against Mankind.

The main Principles inculcated are, That not only Government is the positive Institution of Heaven, but the Persons who have a Right to Govern. That this Kingdom is in the Right of a particular Family absolutely to Rule over it. That it can never be happy until such Right takes place. That no Means are unlawful to restore that Right. That the Clergy are the Guide of Mens Consciences. That they have full Power of Absolution, and that without it, eternal Damnation is inevitable.

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And

And upon these Principles do poor deluded Wretches come from their Meetings, burning with Hatred against the present Government, and meditating Murders, and the most execrable Villanies, as they imagine thereby to do God Service. And thus has this young Whipster, this hopeful Sprigg of *High-Church*, *James Shepherd*, been nurs'd up for the Gallows. He has been taught by these *Spiritual Butchers*, to think of serving God by committing Murder, and of advancing the Interest of a Church, by shedding *innocent* Blood. *Innocent* from that Person's not being in a State of War with the intended Assassin; and *Innocent*, because in Possession, not by any *Acquisition of Power*, but by a *voluntary Choice*, and the legal Settlement of a *Free People*; which alone give the *best Right* possible to temporal Dominion.

And because this uncommon Instance of the Power of Delusion, in the Perseverance of young *Shepherd* in his execrable Purposes to the last Moments, may have an unhappy Influence over weak People, and will in all probability be made the most of, by the Propagators
of

of that Enthusiasm; we shall endeavour to obviate such pernicious Tendencies, by discovering the Falsity of the Principles, and the abominable Wickedness of the Practices of the *Non-Jurors*, and particularly of those *Eccelesiastical Wolves*, who under the Covert of Holy Vestments, and a Sacred Office, are conspiring the most inhuman Barbarities, and would let out the Blood of the Nation, rather than not accomplish their Hellish Designs.

As to the Principles of these *Men*, if they may be so call'd, it seems somewhat preposterous to examine into their Validity and Reasonableness; because their Fruits are so unnatural and detestable. And they have been sufficiently argu'd upon already; it may here therefore suffice, to shew by what Steps this miserable Wretch, more particularly under Regard, was wrought up to be a Murderer; with suitable REMARKS thereupon.

It seems that *James Shepherd* was of a Saturnine Complexion, very Thoughtful, and much given to Reading. In the last School he was at in *Salisbury*, even the Boys were scandalously anima-

ted into the Interest of the Pretender; and zealously wished Success to the Enterprises of his Friends, then in Rebellion in *Scotland* and the *North of England*. And *Shepherd*, by his Confession since, own'd his Notions of that Person's Right, and the Illegality of keeping him therefrom upon any Pretences whatsoever, from some Sermons and Pamphlets, that were about those Times publish'd on that Side, distinguish'd by the Name of *High-Church*, which it appears he has been greatly improv'd and harden'd in by Attendance on the *Non-Jurors* Conventicles, and by private Conversations with their Ministers.

And tho' Mr. *Leak*, the Non-Juror, remains in the Possession of some Merit, on account of his Discovery of this Boy's horrid Designs, with some People; yet by the Report of Mr. *Scot*, and the Family, where this Lad was an Apprentice, it appears that he was a frequent Visitor of Mr. *Leak*, and that he was by him train'd up, and confirm'd in those Principles, which led him to his detestable Conspiracy upon his Majesty's Life; and that the Boy only prov'd more consistent in his Conclusions than his hopeful

ful Tutor, readily seeing and resolving upon the Practices of what was naturally pointed out by such Principles, the Fright and Danger of putting which into Execution, scar'd the Parson into a Discovery: So that without being at all uncharitable, we may attribute such a Discovery more to Surprise and Temerity, than any due Abhorrence of the Fact intended. And this Imputation is the more justify'd by *Leak's* Shyness, and Refusal afterwards of visiting his Disciple when in Confinement, in order to use any proper Methods to bring him to a due Sense of the wickedness of his Purposes, which were often, in vain, solicited from him by many Persons, upon mistaken Apprehensions, that his Discovery of the Traytor, was from a Hatred of the Treason.

However, after the Law had parted the Scholar from his Master, and secur'd him to answer for his wicked Purposes, it seems the Impressions were too strong to be remov'd by ordinary Means, and the kindest Treatment, and the most reasonable Expostulations, could not in the least shake his Resolutions. He was long kept in a Messenger's Custody, to
give

give the better Opportunity of having him frequently examin'd and talk'd to by those whose Office it more immediately is to guard the State against such Conspirators, and whose Goodness and Skill were the most likely to prevail upon him; as well as to keep him out of the Hands of such as, in a common Prison, might endeavour to harden him in this Iniquity. During this kind and merciful Treatment, he was found, in all Examinations, to have so thoroughly suck'd in the Poison, and to have made himself so thorough a Master of his wicked Cause, as not only to appear immoveable in it, but to have all the Artifices in its Justification, that it was capable of from much older Heads; inso-much, that when he was ask'd Whether he had ever heard or read of *Ravillac*, who stabbed a King of *France*? he readily answer'd, Yes; but that his Case was much different from his own, because *Ravillac* stabb'd a lawful King, whereas his Intentions of so doing was upon a Usurper.

And here we cannot well pass remarking, that *Mezeray* in his History of *France*, relates, That that Regicide was
also

also worked up into his Villainous Resolution, by a Faction that whispered, and dispersed about in Libels, Notions prejudicial to that Prince's Title, and the Legality of doing *Evil* that *Good* might come of it, and of committing even Murder, in Justification of a superior Right. So that our *English* Assassine, notwithstanding the Flatteries of Delusion, and the artful Constructions of his Prompters, is exactly upon the same Foot as the *French* one was.

He was sent to *Newgate* but a short time before his Tryal, where he obstinately refused all the good Offices of the Ordinary of that Place, and sent for one *Orm*, a Non-juring Priest, who kept the Conventicle in *Aldersgate-street*, till the Magistrates suppress'd it, who very closely attended him, and who so effectually kept him firm in the Principles infused into him by his Brother *Leak*, that if the World may judge of his Merits by the Boy's Behaviour upon Tryal and afterwards, every honest Man that has any value for his own life, must have been glad to have had him hang'd with his Pupil. For such was the Hardiness of this young Murderer
upon

upon his Tryal, that it was astonishing to the whole Court; and tho' he pleaded Not Guilty to his Indictment, yet he had the Impudence to distinguish that Plea so far as it related to the Guilt of the Fact; for that he owned, but denied it to be a Criminal Action, said, he intended fully to do it, if he was then at Liberty, would endeavour it, and that he was sorry for nothing, but that he expected to die for the Intention only, as it would have been a Consolation to him to have lost his Life for the Execution.

Such unparalell'd Effrontry in Wick-
edness did not, however, occasion the
least Harshness or Severity in his Judges
more than what the Law enjoyn'd; and
the Recorder in pronouncing Sentence
upon him, did it with all the Mildness
and Tendernefs of a Christian, which by
the Criminal was receiv'd with Deri-
sion and Contemptuous Smiles. And
the like insolent Behaviour he likewise,
at several Times, shew'd during his Try-
al, especially when any mention was
made of his King, as he called him, by
the Appellation of *Pretender*.

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The *Ordinary* in his Narrative informs us, That he had it from him, That *he had a strong Impulse upon his Mind, that he should be the Person that should do the meritorious Act of killing the King*, and that *he verily believ'd it was a Motion that came from God to his Soul*. But the Fate of this Enthusiast may sufficiently convince his Brethren of the Dagger, the Non-jurors, that such Impulse was from the Father of Lies; and is enough to make any One, who has the least Remains of Religion or Humanity, tremble to see one so fatally under the Power of Delusion, as to imagine the Suggestions to an *Action* can come from *God Almighty*, which Action is in it self Diabolical; because it cannot be complied with, but upon the Violation of the Fundamental Law of Nature, of Nations, and of Religion.

And in some of those few Intervals, wherein he was left by O---m and his Brother Cut-Throat, he shewed great Uneasiness at the *Ordinary's* Importunities with him, and sometimes expressed a Distrust of his own Weakness, and a Fear of being wrought upon to a Con-

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viction

viction of his Errors, and saying, *That he was not Scholar enough to argue with him* ; when it was reasoned with him, that the Disappointment of his Purposes, was a Proof that they could not come from God, he returned, *That proceeded not from the Illegality of the Fact, but in Judgment upon him for some Sins he had otherwise committed.* When it was asked whether he ever reflected upon the Heinousness of the Fact he intended? Whether he had no Dread, no Horrour upon him at the Thoughts of it? or had never any Remorse of Conscience about it? He said, *No*, but that on the contrary *was very well pleased with it, and very easie in his Mind about it ; and that his Resolutions thereunto proceeded from no other Motive than a Sense of his Duty to His KING ; and that tho' he himself had not succeeded, yet he knew another would have done it if he had liv'd, but he was dead but a few Days since.* And it was remarkable to several who went to see him out of Curiosity, that a few Days before his Execution, he was more than ordinarily dejected and sorrowful, which some apprehended and hoped to arise from some growing Sense of his Crime, and Compunction there-

thereupon ; but this Wretch accounted for it after this impious Manner: And so far was he from any Conviction of being in a Fault, that even in view of the Horrors of Death, he conceived more Sorrow at the Disappointment of perpetrating the execrable Fact, than at his own miserable Condition.

To further Importunities with him upon the Heinousness of his Crime at another Time ; he answered, That *he was satisfied he was in the right ; adding, That he had not altered his Mind in the Matter, nor ever would alter it ; and that if it were in his Power he would still kill him whom we own for our King, or any Friend of his :* And because it was expected the same way of concluding for the Legality of this Fact, would also equally conclude against the late Queen, it was put to him, Whether he would have done the same to the Queen, had he, in her Life-time, the Power, and the same Perswasion ? to which he very ready and very impudently answered that *he would.* But when he perceived that many People about him were surprised, and in a manner seized with Horror at such an Expression, he began

to quibble; that *perhaps* he would not have done it because she was a Woman who governed not herself, but others did it for her.

Here the Folly and Rashness of this Youngster has blab'd out the real Sense of the whole Party; for no Artifice in the World can find out any Flaw in King *George's* Title, that does not as much conclude against that of Queen *Anne*, the former possessing by the same Right as the latter did; and therefore all those who are disaffected to the present Government and Family, do very foolishly cover their true Motives of Disaffection with an honourable Regard to the Memory of Queen *Anne*, because the Reasons that conclude against one, does also against the other. All the Rabble therefore, and Out-rage that has been made under that Covert, has been only to delude the unthinking People, whose Affections were naturally strong for the Colour of these Pretensions; and the Leaders of that Party, were as much Assassines and Murderers in Principle as this very Wretch under our Remark; only they were in hopes of bringing about their accursed Ends by
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Advantages they took from that Princess's Sex and Weaknesses ; whereas their Hopes that way are now destroyed by the Vigilance and Conduct of the King, who has overthrown all their Plots and Machinations ; and therefore are they reduced to the last shift their Villainy can have Recourse to ; and it may fairly be concluded upon them, that had there not been Hopes from the Measures they decoy'd that unhappy Princess into, of bringing about their Designs, without such a shocking Step as they have now taken against his Majesty, that very Princess's Life would have been as much in danger of a private Stab ; and some Assassine or other would have been spirited up into the execrable Execution, as much as this *Shepherd* has been now. So that this may hereafter remain as a sure Standard for Jacobitism ; and that all who are not Friends to the present Establishment, were never so to the last Reign ; and that all their Pretensions of Respect to *That*, is only to conceal their Conspiracies against *This*.

For some farther Management of the Party with this Enthusiast, we refer to some of the Ordinary's Narrative in his own Words.

I found somebody had been tampering with, and hardning him in his wicked Principles, which I thought before were peculiar to himself, and that none was so blind and so inhuman, as to be altogether of his Sentiments; for one Morning hearing he was in a private Room, and a Clergy-man with him, I desir'd to go and see him; which at first was deny'd me, but afterwards granted, tho' not without some difficulty; and seeing two Men then with the Prisoner; I first address'd myself to one of them who was in the Habit of a Divine of the Church of *England*, of whom I ask'd, *How he found this Poor unhappy young Man?* and, *Whether he repented?* He answer'd, *That he found him in a very good State:* To which I said, *I rejoice at it, and bless God for it.* And then turning to the young Man himself, I said to him, *Now you must give Glory to God, and acknowledge your Faults; that especially for which you now lie under this sad Condemnation. Hold there* (cry'd out that Priest, or Jesuit, or Wolf in Sheeps cloathing) *I am his Father-Confessor, and He and I are of the same Communion, and You are not. What!* replv'd

ply'd I to him, *are you of that Communion which holds it lawful for Men to Murder Princes for Equity in a most treacherous and execrable Manner? I wonder you are not ashamed on't.* Then he went on, saying, *I am in Communion with him, and what is fit to be said to him, he shall receive it from me, and none but me, who am his proper Confessor; and he shall give you no Account of himself, nor no Answer to any Question you shall ask him.* Strange! said I, May not I, the Minister and Ordinary of this Place, have as much Liberty to ask Questions of a Prisoner here, as you pretend to have? Methinks you are very rude and unmannerly. But I will ask him, and so I did ask him again, Whether or no he still persisted in this Opinion, That it was lawful for him to murder the King or any Body else? Pray speak your Mind freely, said I: But he answer'd nothing. Then I turning to that pretended Confessor, or Director of his Soul, said to him, This Silence is the Effect of your bidding him not to answer me in any Thing. But I will take the Liberty to ask you your self a Question or two. Do you think him in a good State to entertain such a wicked traiterous Imagination as that of killing

killing King *George* is? Do you not think
 he ought to repent of it? These were
 Questions I successively put to him;
 who instead of giving me a distinct An-
 swer to each of them, as he should
 have done, was pleas'd only to afford
 me these few Words; *I have nothing to*
say to you. But, reply'd I, I have some-
 thing more to say to you myself: I will
 ask you this other Question; Answer
 me. Do you not think in your Con-
 science, that he ought publicly to con-
 fess this horrid Crime, and beg Pardon
 for it? *No*, said he; and with that
 went away as fast as he could, (the
 Door being open) and after him the Pri-
 soner, whom I was not at Liberty then
 to discourse by himself so much as one
 Moment longer. But the next Day,
 having leave given me (which one would
 think I should always have had) to speak
 with him, I accordingly went to the
 Room appointed for my seeing him.
 There I found him and this 'formen-
 tion'd Father-Confessor, with his As-
 sistant. After some previous Words of
 Civility, I said, I was come to speak to
 this poor young Man; and so I did:
 But as that Priest then told me, so I
 found, that he would not give me any
 Answer

Answer to the Questions I put to him, which were, Whether he had impartially considered the heinous Fact he would have committed; and, whether he now abhorr'd it, and repented of it? As he would not, nor did give me any Answer to these Queries; so I prayed that Confessor of his to exhort him, and give him his Opinion in the Matter before me: But he said, *He would not do it, and what he had to say to him, he would not say in my presence; neither was the Prisoner (as he told me before) obliged to satisfy me in those Things I demanded of him; for I was not his proper Priest; I was not of his Communion, which he often repeated.*

Here we have the true Portraiture of an Enthusiast, spirited up in Impenitency for the Sin of Murder by one, who would put himself upon us for a *Man* and a *Christian*. But by this we shall hereafter be the better able to know a *Non-juror*; and notwithstanding their Habit and impious Pretensions to Sanctity and Religion, this gives us Reasons to be as much upon the Guard against them as a common Russian. Such Miscreants will in vain, hereafter, Pawm upon us their Christianity, while in one Hand

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they

they shew the *Testament* of our *Saviour*, and in the other conceal the *Bloody Dagger*. What Apprehensions of Terror must it give every honest Mind, to see a poor Youth made the Instrument of Murder by these sanctified Conspirators, and supported under the Sentence of Death for such detestable Intentions, into a Justification of the Fact, by one whose Office it is to preach Repentance? And to use the utmost Application too, not only to harden him into Impenitency himself, but also to keep others away who are employed for that charitable and important Task; so that the Non-jurors are not only chargeable with this wretch's unhappy Fate in this World, by prompting him to an Action which forfeits his Life to the Law; but also of ascertaining, as far as in them lay, his eternal Damnation, by hurrying him out of the World without Repentance. What they have to answer for hereafter for such monstrous Crimes, is not in this State to be determined; but what Methods the Government will take in the Reward of such Iniquity, begins to be already explained to us; as *Orm*, this Wretch's Confessor is already taken into Custody upon that Account, and call'd upon

upon to answer it to the Law of our Country, for absolving the intended Murderer of our King.

What a Communion these *Non-jurors* account themselves of, is hard to tell. This Boy it seems had nothing to say in Matters of Religion, and the Concerns of his Soul, to a Minister of the Protestant Church of *England*, because forsooth he was not of *his Communion*; but if their Practices, if the Fruits of their Faith, may be judg'd by, it must be somewhat very diabolical; and a Slaughter-house will give us the best Conceptions of their Church.

It suffices only to observe further, that this harden'd Creature continu'd in his Obstinacy to the last Moment, and one of this Infernal Communion, *Non-juring Orm*, continued his Application till then, to make him so. But a great disappointment these spiritual Cut-Throats have met with since, in the Governments forbidding his last Speech to be publish'd; for it seems they had great Expectations of propagating the Principle of *their Communion*, by that Means, for which **Purpose**, some Days before his Death,

his last Speech was ready made for him, and many Copies of it given out; and notwithstanding the Printing being forbid, because they are very industriously handed about in Manuscript, and many may be ready enough to receive bad Impressions therefrom, we shall here just take Notice of what looks most like Argument therein, carefully avoiding that Poison and Treason in which it is convey'd.

The Substance of it turns upon a Supposition of *the Invalidity of the King's Title, and the Right of the Pretender; and upon the legality of destroying an Usurper by any Means*; he justifies his Intention, by putting it upon an *Equality, with that against the Person he calls his King, for which there has been a Reward of One Hundred Thousand Pounds to encourage the Execution*, and affirming, *that the secret Journey of the Earl of P—— was for that Purpose*; and concludes, with declaring his Motive to be, *freeing this Nation from a civil War*. And in our Remarks upon this, because it comes as the Sense of a certain *Communion* in the Farewel of one of their Brethren at the Gallows, we shall particularly address to the Non-jurors,

rors, who it seems are of this hopeful Fraternity.

As for his Majesty's Title, we leave it to that Power which made it, the Consent and Choice of the Nation in Parliament, and which has been reinforced by many subsequent Acts: And the Right of the *Pretender*, with those who fetch such Things from an invisible World, and pretend to find Commissions for temporal Dominion in Spiritual Records, that are only in the keeping of the Clergy, and none can read but themselves.

But for the Legality of taking off an Usurper by any Means whatsoever, tho' we have no Occasion to enter into any Arguments about it, with these sanctified Masters of the Dagger, because we will not gratify them in supposing the Case to be our own; it is a Doctrine worthy only those holy Destroyers who propagate it: But herein they have most barbarously imposed upon their Pupil *Shepherd*, in perswading him that an Action, in which a whole Nation concurs, in a judicial Way, according to the Laws of their Constitution, to call for the Life of an
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Invader, and encourage the taking it by a Reward ; and a single Person, or a private Cabal, in a Conspiracy, and an extra-judicial Manner, without any Form or Pretence of Law, to attempt the Life of one in Possession of a Crown that was given him and set upon his Head by general Consent. What have these Wretches to answer for both here and hereafter, for making a weak Boy believe, that because the Nation in Parliament has set a Price on the Life of one whom they will not have to Rule over them, but would force himself upon them, therefore he would not Sin in attempting the Life of one actually upon the Throne by publick Choice?

Civil Actions may be good or bad, as they are, or are not in Conformity to the Laws of Society ; and even the taking away the Life of a Fellow-Creature, is determinable by this Standard. The positive Law of God forbids the taking away the Life of a Man, and the Law of Society does likewise forbid it under the Penalty of Death by the Transgression ; but there is a regard superior to both these, and that is the necessary and immutable Law of God, arising from

from the Natural Relations of Beings, which is commonly called the Law of Nature; and that when applied to Civil Policy, is the *salus Populi*, the Preservation of the Community; and therefore both the positive Law of God, and the Social Law of Men, against killing, are upon publick Exigences broke thro', and by an Act of the Civil Community it is made lawful to kill: And this is the Case of the *Pretender*. The Nation for certain Reasons arising from the Security and Preservation of their Possession and Constitution, say; such a one shall not be their King: But because that Person makes Attempts by armed Powers to force himself upon them for a King, to prevent his Success therein, they make it lawful, and it does thereby become lawful, to kill that Person, because their Safety is always in Danger from his Life; and to encourage the Execution of an Action so much to the Publick Good, they are from the same Principles justified in offering a Reward for it. But nothing less than such a Publick Regard, can make the taking away a Life cease to be criminal; and that is always known by the Voice of the Community in a judicial Manner.

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The Attempt therefore of these Non-juring Ruffians, suppose it was even upon any private Person, can no Ways be justified from such Considerations, but the Law of God and of Man stand good against them, and they forfeit their own Lives by such an Attempt: And 'tis a Pity if our Laws cannot reach these black Conspirators, who have prompted this Boy into Overt Acts of Treason, and make them an Example, for the Benefit of that new bloody Communion.

The impudent Aspersions upon a Noble Lord concerning his Journey Abroad, is too barefac'd an Artifice to deserve any Refutation; and is only introduced for a popular Colour of their own vile Treasons.

The declared Motive for these Assassines is to free the Nation from Civil War; but be it again told them, that it is owing to them only, that it has been threaten'd with one, and from them only, it is in Danger; and therefore the more of them are hang'd, the safer we shall be from such Apprehensions. With what Front can these Murderers pretend

tend to avert a Civil War by making one, and to bring in a Person for a King, who must spill the Blood of half the Nation before he can compass his Pretensions : But even with such monstrous Absurdities do these hopefull Leaders impose upon their Disciples ; and this remarkable Instance of their Documents to one who has been hang'd, is a Proof of the Folly, as well as the Wickedness of their Principles.

What a Government likewise are we to expect from the Success of these Regicides ! Their Principles discover no Means unlawfull to answer their Ends ; it is therefore too reasonable to expect, that a Power that is founded in Murder, will stick at nothing to acquire more, when any Opportunities shall offer. There cannot be a more frightful Prospect to a reasonable Being, than a Religion that sanctifies Murder, and the Government of a Person introduced by the Contrivers of such an Imposture. If the unhappy deluded Persons of these Kingdoms are ever to be brought to a due Sense of their present Happiness, certainly this is enough to open their Eyes. They have been alarmed falsly with the Danger of their Religion, under the

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Notion of Danger to the established Church ; and the Leaders, in this false Cry, have, by degrees gained upon them, and cajoled them into a Chimera they call *High-Church*, until they have quite confounded them, and set them about they knew not what ; but the Mask is now fallen off ; and they appear in Colours that must for ever render them detestable to honest Men ; their *Church* is *Ecclesiastical Tyranny*, and their Priests Assassines.

But to the Barbarity and Absurdity of the Civil Policy of those Non-jurors, may be added a small Specimen of the Reasonableness of their Religion too, which we have under the Title of a Prayer, said to be done by young *Shepherds*, as follows.

ALL Creating FATHER, all Sustaining God, living source of Love, raise in my Soul diffusive Charity, and Love like thine extensive ; a Love both of Friends and Foes : But first of Thee a Love divinely Great, a Love my Will to thine uniting ; so when an Earthly Judge shall me condemn to Death most shamefull, (if this be thy Will) no Terror shall dismay my ravish'd Soul, no Malice,

Malice, or Hate by Thee forbidden, or
evil Thoughts disturb my constant Claim;
but every Passion shall subside in Love.

Eternal Word, no less than Heaven's
King Almighty, God Incarnate, God and
Man, of Love great Pattern; who for
Sinners didst, and dying for thine Ene-
mies didst pray; with ardent Love of
Thee my soul enflame; then Fear of
Man, Hate, and revengeful Thoughts,
with what else Thee displeaseth, shall
fly hence, that Love may reign sole Mo-
narch of my Heart.

Omniscient Spirit Self-existing, God
Uncreate, Immense, Unsearchable, pro-
ceeding from the *Father* and the *Son*;
nor less than these, Almighty God great
King, of Love, into my Mind thy self
infuse, and driving thence base Fear, re-
vengful Thoughts, **Pride**, **Avarice**, and
what to these is like, implant thy Love,
sure Pledge of future Bliss. Then when
Death summons me, I may with Joy
resign my Breath to Thee my God,
my All, (of Infamy and Pain quite re-
gardless) but lost in endless Extasies of
Love.

Almighty *Three*, our ever-living
God, grant this (I know thou wilt) for
now I feel the kindling Flame within,

therefore to Thee, most holy God of Goodness Infinite ; Father Son, and Holy Ghost coequal, Undivided, Incomprehensible, in Loves Mysterious Union joined : Be *Glory, Praise, Majesty and Power, henceforth, ascribed to all Eternity.*

Many other Samples of the like Kind have the Bigots of this Cause produced ; but this is sufficient to shew, that their Religion is as repugnant to right Reason, as their Works are shocking to humane Nature. In this indeed there are many Words and Expressions, which a reasonable Religion has taught to mention with a serious and reverential Regard ; as they are here put together, they convey no more to the Understanding, than so many Words would do if huddled together and thrown out of a Hat. There is, indeed, a great Air of Devotion, and by the frequent Repetition of the Term Love, there is also a faint Disguise put on of Christianity ; but we are sure it has no more Relation to it, than *Hell* has to *Heaven*, both because this is a meer unintelligible Rhapsody, and *that* is the best enlarger of our rational Faculties, of any System of Knowledge

ledge whatsoever ; and because the Actions of the Speaker, discover Murder in his Heart, whereas the Love of a Christian expresses it self in all the kindest Offices, and makes him a Friend to all his Fellow Creatures. Put it must be very little worth the While to enquire into the *Religion* of a People whose *Actions* are *immoral*, and *destructive* to *natural Principle* : Whatsoever Garnish therefore these Murderers may give to their Devotions, and dying Speeches, with Words of a Religious import, their Practices loudly answer for them that they are Impostors, and that they put on the holy Out side only to conceal their villainous Conspiracies.

But before we quit these Doctors of the *bloody Communion*, it may not be amiss to observe, that their Pretension to retreat from this Imputation is too late ; and that they can by no Means get from the Justice of it, how much soever they may now pretend an Abhorrence of *Shepherd's* Treason, upon Apprehensions of the Vengeance which the Law hangs over them, whenever the Government shall think proper to chastise them : For it is the most vain Thing imaginable, to disclaim the Execution
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of an Action, which their Doctrines naturally point out a Duty of the highest Obligation, that even a weak Boy could risque his Life upon it. They have principled this Boy with Doctrines, from whence he very readily concludes such an Action to be a Duty; but because the Execution of that Action is attended With great Danger, and their Conspiracies have not yet drawn a sufficient Number into their Party, to support it, they would put him off for a *Lunatick*, and disown him. But such Evasions will not serve their turn: And this unhappy Boy, who has answered for his Treasons in this World with his Life, had not Murder more in Principle, and Intention, than his surviving Teachers; but only less cunning in concealing it, till a safer Opportunity of Execution.

Upon this Occasion likewise we may be permitted just to observe, that in every Constitution of Government founded upon a natural Right of the Communities making its own Laws, as that of *Great Britain* is, no Person can be safely allowed a Membership therein, who believes and teaches that there are positive Laws from God, by Virtue of which, a Man can, and ought, to act in Opposition
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to, and destructive of the Laws of such a Community. And this is the very Case as to the *Non-jurors* under this Government. *This* insists upon, and is in Possession of a Power of making, altering, and abrogating its own Laws, by the publick Voice, and of chusing, and limiting even the Prince on the Throne, by joynt Consent in Parliament; but *They* pretend to a Superior Authority, and say such a particular Person has a Commission from Heaven to be King, in Contradiction to whose Right, no Humane Authority, no Acts of Parliament, are valid; and consequently all Means are lawful, *open Force*, or *private Murders*, to restore such a Person to his Right.

With what Front can then the *Non-jurors* disown the Treason of *Shepherd*? Have they not taught him that very Doctrine which naturally pointed out to him the Perpetration of what he has been Executed for? And has not even *Orm*, his Confessor boy'd him up to the last Moments in Justification of his murderous Intentions? upon a Belief that they were dictated from above, and that it would have been an Act of Merit to have executed them. If no more of their Disciples are hardy enough to act in the same Consistency

sistency with what is taught them, it is more to be plac'd to the Temerity of their Tempers, than their Virtue; or to some Reserves of Humanity, more than the Mercy of their Principles. May this then be for ever a Warning to all who have any Value for the Peace of their Country, for the reservation of a Reasonable Religion, and for their own Interest, not to hearken to the Delusion of those, who under *Preensions* of a *Religious* Nature, and a *Right* from Heaven, would banish Humanity and all social Virtue out of the World; and found a Dominion in Blood and Massacres. And may we also be guarded against them from the just Apprehension of those Calamities and unnatural Barbarities, that are the natural Consequences of a Power superior to all Humane Consideration; and which is both to be explained and executed by these Ecclesiastical Assassines.

FINIS.

R. V. C.
3/17/27

